

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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For the Christian Secretary.
Home Mission Society.

AM. BAP. HOME MISSION ROOMS, }
New York, November 15, 1844. }

TEXAS.

From Rev. William M. Tryon, Washington, Texas.

I am, at present, in Harrison county one of the extreme eastern counties of this Republic, where I am attending the anniversary of the Sabine Association as a delegate from ours. It is 250 miles from my residence. I have preached in many places which are seldom visited by Baptist ministers. I have baptized two persons and gained considerable information relative to the religious wants of the country.

The last session of the Western Association, with which I am connected, was held with the Plumb Grove Church, west of the Colorado River. Eleven churches were represented. During the session the congregations were large, and the preaching of the Word we have reason to believe, was attended with the power of the Holy Spirit. Before we parted the brethren became unusually affected. Among others one by the name of James Shaw, a delegate from the La Grange Church, said he could not suffer the opportunity to pass without declaring his gratitude to his Heavenly Father who had preserved him from imminent peril. He then stated that he was one of the unfortunate La Grange military company which, under the command of Capt. Dawson, was marched to the neighborhood of St. Antonio to assist in repelling the invasion of the Mexicans under Gen. Woll, in 1842; that they were attacked by the main body of the Mexicans, and with the exception of two who made their escape, and fifteen who were captured, they were all massacred. He remained nearly nineteen months in captivity. It is remarkable that during the past quarter, I had the privilege of baptizing one of brother Shaw's companions in captivity—another of the ill-fated La Grange company. This was at a meeting I attended in Montgomery county. It was a son of Elder Morrell. When he presented himself as a candidate for baptism he stated that whilst a prisoner in the castle of Perote he determined that if his life was spared he would embrace the first opportunity of uniting himself with the people of Christ.

Besides attending my regular appointments in Washington county, I have travelled and preached in many other parts of the country. In several places which I have visited, the people are anxious to have regular Baptist preaching, and in some of them I found promising materials for the organization of churches. The harvest here, is indeed great; and now, in the infancy of this Republic, the Home Mission Society, by furnishing us with more missionaries would give to moral and religious influences a power and effect which would tell upon the interests of the nation for generations to come.

Our efforts, to a limited extent, have been directed towards Texas. We have employed a few missionaries there for several years past and they have been very successful. Through their instrumentalities large numbers have been turned from the error of their ways; many churches have been organized; several ministers ordained, and many rising villages and settlements, besides a great extent of farming territory, have been supplied with preaching. The denomination in that Republic comprises men of intelligence and influence, and females of great refinement and deep piety. It is in a fine state of preparation to receive the instruction of an enlightened, faithful ministry, and in the enjoyment of that blessing would, speedily, acquire great strength and become extensively useful in moulding the character of the Republic.

The Society has appointed several ministers to that field, who, for various reasons, failed to occupy it. They are ready to appoint others when suitable men are found, and they trust that the time is not far distant when several, strong in ministerial qualifications, will be there under the Commission of the Society.

Notwithstanding the numerous embarrassments experienced by that young nation, its population is increasing, its resources are being rapidly developed, its prosperity is advancing, and its progress in strength and power is encouraging to its friends. Citizens of the United States, especially Christian citizens, should not forget its proximity to our own happy land; nor should they overlook the necessity of its inhabitants being sufficiently furnished with evangelical privileges. The greater part of them were but lately, our countrymen. They are still our acquaintances, friends and brethren. Beyond them is a powerful Roman Catholic nation, who are not only their enemies in war, but who will, from many motives, remain so, long after the independence of the country is secured. Protestant influence, therefore, must be established there, and they should be established now, while the people feel their dependence on them for their national preservation.

May the apostolical spirit fire the breasts of

many gifted ambassadors of Christ, and impel them on to possess the land.

BENJAMIN M. HILL, Cor. Sec.

American Tract Society.—Again.

On making examination in reference to a statement of five columns recently put forth, to the prejudice of this society, (the worst part of which has been extensively copied and exaggerated,) we ascertain the following facts, the general knowledge of which seems to be requisite for disabusing the public mind, as well as doing justice to the venerable Publishing Committee of the Society:

1. The statement has never been sanctioned by the Synod of New York and New Jersey; though from the form in which it appeared, that impression has been made. The Synod, so far from countenancing the rumors brought to their notice by the zeal of one or more individuals, since concerned in publishing the statement, simply appointed a committee to examine the subject and report to them at their next meeting, about a year from this time.

2. The editors, in whose paper the statement first appeared, are in no measure responsible for it; they having inserted it reluctantly, on its appearing officially after having, months before, declined a similar statement, emanating from the same source.

3. The Publishing Committee of the Tract Society, consisting of such time-honored names as the Rev. Drs. Milnor, Alexander, McAuley, Knox, Edwards and Somers, of so many different denominations, have harmoniously and gratuitously, at much expense of time and labor, in selecting, revising, and preparing for publication, within the last twenty years, furnished to the community about eight hundred different works, either in the volume or tract form, in all of which they have, in compliance with the Constitution of the Society, manifestly endeavored to avow whatever might be offensive to any of the Evangelical denominations of the country, while giving full prominence to the essential doctrines of salvation. For this service, thus gratuitously rendered they have gained as their reward, the high respect and almost unlimited confidence of a grateful public.

They have pursued precisely the same course in recently publishing the three volumes of D'Aubigne's History of the Reformation, omitting only such sentences and words (amounting in all to about four pages of thirteen hundred) as would in this country seem sectarian in their bearing, and not at all important to the great object of the work. This has been the occasion of the present most unfair attack, obviously emanating from an individual sectarian spirit—the more cruel and ungrateful, as seeming to come from a venerable Synod of that denomination, which is now and ever has been among the foremost in sustaining the Society.

It must surely have been some other spirit than that of true patriotism and philanthropy, which could have prompted such an attack, under the guise of friendship upon a Society, which through its increasing millions of publications, of a liberal and elevating character, is doing much to enlighten and save the nation, and it is gratifying to know that this History of the Reformation is so highly appreciated by the public, that the Society's edition about twenty thousand copies have been sold in six months.—N. Y. Express.

Influence of one Man.

Some years since, a clergyman, who first obtained his own education entirely by individual efforts, and who has for twenty years past occupied one of the highest stations of usefulness and honor, as an instructor, passing up the Mississippi on a Saturday evening, requested the captain of the boat to set him ashore at a certain village, giving as a reason, that he did not journey on the Sabbath. The captain endeavored to dissuade him—said he would find that a very uncomfortable place—noted for intemperance—and that it was quite uncertain how long he might have to wait before another boat should come along. Besides, he said, if he would continue on board, he should like to have him preach to the passengers the next day; and he added, that but a few weeks previous, the Rev. Mr. A., who passed up in his boat, did not stop on the Sabbath, but gave them an excellent sermon.

"Now," said the conscientious clergyman, "you have mentioned his name to induce me to violate the Sabbath; but I am resolved you shall never use my name, in like manner, to tempt others." He was accordingly set ashore; and it was soon reported around that a minister had stopped, because he would not travel on the Sabbath. "No doubt," said one to another, "he is a good man; we must get him to preach to-morrow." So, after obtaining his consent, information was spread through the region that he would preach. The multitude came together; and after hearing him with much interest, it was proposed that, coming as he did, from the East, where the temperance cause had then made great progress, he should give them an account of the Temperance Reformation and the immense good it had accomplished; and early next morning, with a clear conscience and the gratitude of the people, he took another boat going up the river; and in the course of the day passed the former, which had got aground. A temperance society was organized at that village, of which the then keeper of a grog shop became President, and which has resulted in entirely banishing intoxicating liquors from the place.

These facts being accidentally stated, a short time since, in a railroad car, a genteel stranger, a merchant from the far west, standing by, said—"I know all about that; I know the clergyman that stopped there; I assisted in laying out that town, and for a while lived there; the change has been indeed wonderful; the very man who sold the most liquor—whose father died of delirium tremens—and whose brother died a drunkard, is now President of the temperance society."

Here we see the power of consistent individual efforts. How very different might have been the

result, had that distinguished clergyman continued on board, and thus given his sanction to open desecration of the Lord's day! That village, now peaceful and flourishing, exerting a benign influence on the surrounding region, might have been continued to be noted chiefly for its intemperance—sending its numerous victims annually to the drunkard's grave. The fellow passengers of the preacher, though they might have been entertained by him for an hour, would then probably have laughed at his inconsistency; his name and high example, instead of being recorded with honor and with benign influence throughout the land, might have been quoted by the captain, and by multitudes of conductors and proprietors of steamboats, rail-cars, and other Sabbath-breaking conveyances, in justification of their course; and the sins, thus encouraged, might have contributed, among others, so to corrupt the nation, as to render needful the heavy punishments of the Almighty.—N. Y. Cour. & Inq.

Progress of the Gospel in France.

In spite of persecution, perhaps by means of it, the pure gospel seems to be making rapid and cheering progress in the interior of France. The hold of Romanism is greatly relaxed through the whole kingdom; and in many regions a spirit of primitive piety seems to exist, which, from the well-known enthusiasm of the French character, it may be hoped will spread till that great nation is disenthralled. The quarterly paper of the Evangelical Society states, that in a single department of France, there are one hundred villages, where the people earnestly demand Protestant preachers; that in another department, 2000 Roman Catholics have expressed the same desire; and that many Catholics as well as Protestants are demanding from the Government security for their religious liberty, with an enquiry that cannot be resisted. This is carrying the war into the camp of the enemy; and there are many reasons to believe that France, not less than our own country, will be the scene of a mighty struggle between piety and Popery.—N. Y. Evan.

God in History.

The ruins of kingdoms! The relics of mighty empires that were! The overthrow or decay of the master works of man, is of all objects that enter the mind, the most afflicting. The high wrought perfection of beauty and art seem born but to perish; and decay is seen and felt to be an inherent law of their being. But such is the nature of man that even while gazing upon the relics of unknown nations, which have survived all history, he forgets his own perishable nature in the spectacle of enduring greatness.

We know of no spectacle so well calculated to teach human humiliation, and convince us of the utter fragility of the proudest monuments of art, as the relics which remind us of vast populations that have passed from the earth, and the empires that have crumbled into ruins. We read upon the ruins of the past the fate of the present. We feel as if all the cities of men were built on foundations beneath which the earthquake slept, and that we abide in the midst of the same doom which has already swallowed so much of the records of mortal magnificence. Under such emotions we look on all human power as foundationless, and view the proudest nations of the present as covered only with the mass of their desolation.

The Assyrian empire was once alike the terror and wonder of the world, and Babylon was perhaps never surpassed in power and gorgeous magnificence. But where is there even a relic of Babylon now, save on the faithful pages of Holy Writ? The very place of its existence is a matter of uncertainty and dispute. Alas! that the measure of time should be doomed to oblivion; and that those who first divided the year into months, and invented the zodiac itself, should take so sparingly of immortality as to be in the lapse of a few centuries, confounded with natural phenomena of mountain and valley.

Who can certainly show us the site of the tower that was reared against heaven? Who were the builders of the pyramids that have excited so much the astonishment of modern nations?

Where is Rome, the irresistible monarch of the East, the terror of the world? Where are the proud edifices of her glory, the fame of which has reached even to our time in classic vividness? Alas, she too has faded away in sins and vices. Time has swept his unsparing scythe over her glories, and shorn this prince of its towering diadems.

"Her lonely columns stand sublime,
Flinging their shadows from on high
Like dials, which the wizard Time
Has raised, to count his ages by."

Throughout the range of our western wilds, down in Mexico, Yucatan, Bolivia, &c., travelers have been able to discover the most indisputable evidences of extinct races of men highly skilled in learning and the arts, of whom we have no earthly record, save the remains of their wonderful works which time has spared for our contemplation. On the very spot where forests rise in unbroken grandeur, and seem to have been explored only by their natural inhabitants, generation after generation has stood, has lived, has warred, grown old and passed away; and not only their names but their nation, their language, have perished, and utter oblivion has closed over their once populous abodes. Who shall unravel to us the magnificent ruins of Mexico, Yucatan, and Bolivia, over which hangs the sublimest mystery, and which seem to have been antiquities in the day of Pharaoh? Who were the builders of those gorgeous temples, obelisks and palaces, now the ruins of a powerful and highly cultivated people, whose national existence was probably before that of Thebes or Rome, Carthage or Athens? Alas! there is none to tell the tale; all is conjecture, and our best information concerning them is derived only from uncertain analogy.

How forcibly do these wonderful revolutions, which overturn the master works of man, and utterly dissolve his boasted knowledge, remind

us that God is in them all! Wherever the eye is turned, to whatever quarter of the world the attention is directed, there lie the remains of more powerful, more advanced, and more highly skilled nations than ourselves, the almost obliterated records of the mighty past. How seemingly well founded was the delusion, and indeed how current even now, that the discovery of Columbus first opened the way for a cultivated people in the 'new world.' And yet how great reason is there for the conclusion, that while the country of Ferdinand and Isabella was yet a stranger to the cultivated arts America teemed with power and grandeur; with cities and temples, pyramids and mounds, in comparison with which the buildings of Spain bear not the slightest resemblance, and before which the relics of the old world are shorn of their grandeur.

All these great relics of still greater nations, should they not teach us a lesson of humiliation, confirming as they do, the truth that God is in history, which man cannot penetrate? If the historian tells us truly that a hundred thousand men, relieved every three months, were thirty years in erecting a single Egyptian pyramid, what conclusion may we not reasonably form of the antiquities of our own continent, which is almost by way of derision, one would suppose, styled the "new world."

The Jews.

The London Society for promoting Christianity among the Jews has held its thirty-sixth anniversary. At first this Society was simply what its name imports, a society for promoting a common Christianity among the descendants of God's ancient people, receiving the support, and acting under the direction of all evangelical parties. Latterly it passed entirely into the hands of the Episcopalians, and fell under their exclusive direction, having its operations now conducted according to their ecclesiastical order and forms of worship. In England they have agencies in London, Liverpool, and Bristol. In London they have a seminary for the training of missionaries, a chapel for conducting religious worship especially for Jews, schools, distributors of tracts and copies of the Scriptures, and agents visiting from house to house. The number baptized last year was twenty-three; and the attendance of baptized and unbaptized Jews in their chapel in week-day and Sabbath-day services varies from thirty to sixty adults. Over the continent of Europe they have missionaries or agents stationed in seventeen towns, their agents in these towns being to the number of twenty-seven, besides teachers and other assistants. In Strasburg four individuals were baptized during the last year. In Berlin sixteen have been baptized, and above sixty have been under instruction for a longer or shorter period, while the public services of the mission have been attended by great numbers of Jews. In East Prussia the number of Israelites baptized during 1843 was twenty; in Poland fifteen. Extensive journeys are undertaken by their agents among the Jewish population of the towns and villages around them, and copies of the Scriptures distributed to a large amount. In Smyrna they have one missionary stationed, but he finds the greater part of the Jews there sunk in the grossest ignorance, and of the remainder not a few are complete infidels. In Syria they occupy two. To Bagdad on the Tigris, and Bussorah near the mouth of the Euphrates, they have recently sent out four missionaries, two of them to be stationed in each of these towns for the benefit of the very large numbers of Jews who are known to reside in Persia and Chaldaea. We have had recent opportunity of noticing more particularly the state of their missions in Syria.—United Session Mag.

From the Biblical Recorder.

The Christian Secretary.

Slaveholding no justifiable cause of dissension in the Christian church.

1. It has been proved undeniably that there were slaveholders in sundry of the primitive churches. The question to be asked is—did this fact occasion dissension, non-fellowship, ill-will, or uneasiness of any sort among the primitive disciples? If it did, those who affirm this will confer a favor by adducing the proof. On the contrary, it has been shown, again and again, that slaveholders were fellowshipped, approved, and commended by the apostles themselves. But, if the holding of property in man, was no justifiable cause of dissension in churches confessedly under the guidance of Divine inspiration, it is worse than idle to pretend that the same thing can be received as a justifiable cause of dissension among Christians now, or in any other age of the world.

This argument is decisive, and can be answered in no way but by contending that, either the moral properties of a given act, or the moral requirements of the Christian system, have undergone a change. And if any choose to affirm either the one or the other of those latter positions, they will please bear in mind that the proof devolves on themselves.

2. Again, it has been proved that the holding of slaves was consistent with the demands of justice and equity—and that, accordingly, slaveholders were required, and of course expected, to give to their slaves that which was just and equal. See Col. iv. 1. Also Recorder of Oct. 5. But if the fact of holding property in man, was consistent with justice and equity, in the days of the apostles, the same fact must be compatible with the same moral attributes now. And as it would have been absurd to talk of dissension, votes of disfellowship, and all this, in relation to an act which was confessedly compatible with the demands of justice and equity then, so it must be equally absurd to talk of similar dissension, occasioned by the same practice now, or in any of the succeeding ages of the world. The only possible mode of answering this argument, is to maintain, either that a practice strictly equitable in its nature, may be justly proscribed as a sin, or that the moral attributes of a given fact have un-

dergone a change with the ever varying change of time and place. And those who undertake to maintain either of these will please not forget their proof.

3. Once more. It has been proved that the holding of property in man was consistent with sundry of the highest virtues of the Christian profession—and that the actual holders of such property were addressed by the pen of inspiration as brethren dearly beloved—faithful and beloved, &c. See Phil. 1: 1, and 1 Tim. 6: 6; also Recorder of Sept. 28, and Aug. 24.

But to say that a practice which was confessedly compatible with the most valuable attributes of the Christian character in primitive times, and which comported with the strongest expressions of commendation from the pen of inspiration, can now afford just cause for dissension, proscription, or disunion, is to affirm that which carries a palpable absurdity on its face—and what, we are confident, no man will venture to affirm, who is perfectly sane, and who at the same time has ordinary respect for his own reputation.

4. To complete the series, it has been proved that slaveholding was no disqualification for the sacred ministry—and that the holders of property in slaves were as eligible to the highest offices of the church as any other members. See 1 Tim. vi. 1-6. Also Recorder of Oct. 12. But to affirm that a practice, which, in the days of primitive Christianity, was no bar to the highest and most sacred offices of the church, is now a just cause of dissension and disunion, is clearly to insult the common sense of mankind. If any choose to make the assertion in so many words, we say, let them make it. It can need neither refutation nor contradiction from us.

It has now been proved, and as we must think, unanswerably, from four different forms of argument, that the fact or practice of holding property in man, can afford no just cause or occasion for dissension or disunion among the followers of Christ. From this the conclusion is inevitable, that the crusade now waged by northern men against their brethren of the south, because the latter are holders of property in man, is not only uncalled for, unnecessary, and unscriptural—but that it is worse: that it is seditious, schismatical, and heretical. It is of course mischievous, wicked, irreligious, and immoral. It follows too from the same conclusion, that the whole amount of discord and disunion, which has so sadly disfigured and affected the Baptist denomination in this country, and which even now threatens it with still more disastrous consequences, is to be traced, not to the southern slaveholders, as so often asserted, but to the officious and mischievous intermeddling of northern agitators and revolutionists.

In view of the foregoing we put it to the understanding of every man of ordinary discernment to say, whether the prevailing outcry of non-fellowship, from such men as Nathaniel Colver, Cyrus P. Grosvenor, Duncan Dunbar, H. A. Graves, et idem genus, not to speak of Garrison, Thompson, Murray, and the like, directed against such men as the late Dr. Furman, Jesse Mercer, and others, because they happened to hold property in slaves, is not one of the greatest humbugs that ever excited the contempt and derision of mankind.

If abolitionists have now an inch of ground to stand on, scriptural or otherwise, our friend of the Secretary will please inform us where it is.

Religious Intelligence.

THE BIBLE.—According to a letter published in the "Monthly Extracts" of the British and Foreign Bible Society, 600 Roman Catholic inhabitants of Tilletavre in France, have been induced, by the simple reading of the Scriptures circulated by the Society's agents, to embrace the Protestant evangelical religion.

THE JEWS.—H. V. Herschell, in his visit to Rome, says, the Jews live in a part of the city called the Ghetto—closed in by two gates, at each of which stands a sentinel; and so strictly are they confined to this place, that, when the Tiber overflowed many of their houses, a short time since, the sufferers were not allowed to move out to obtain temporary accommodations in another quarter.

PERSECUTION.—Two more of the native converts of Madagascar have fallen victims to the barbarous rage of the idolatrous queen. They were first subjected to torture, to compel them to impeach others; their persecutor, failing in this, condemned them to death, and after their execution, stuck their heads on poles and left them to bleach in the scorching sun of Imerina. Seventeen native Christians, in all have thus laid down their lives for the sake of the Lord Jesus.

THE SABBATH MANUAL.—Under this title is published by the Am. Tract Society, No. 1 of "Permanent Sabbath Documents," by Rev. Dr. Edwards. It is done up in a neat form, and may be had of course wherever the Society's publications are kept for sale, and at the usual cheap rate.

Activity of the Soul.

The intellectual heart (the spirit and soul of man,) is not only the fountain of action and motion, but the most active and most rapidly moving thing in the world. This heart is always beating; the pulses of it never rest, thought rises upon thought, and desire succeeds desire. The motion is perpetual, constant, and vehement; so vehement, that it cannot be discerned or numbered, and comes nearer to a rest than a motion, as the swiftest turnings round of a globe, look like standing still. Now what a dangerous thing is such a motion as this, if not rightly determined? of what vast heights in wickedness may it rise, and to what vast heights of wickedness may it rise, if not well governed? There is, therefore, great necessity that this heart of man should be kept with all diligence, and that it should be kept pure and undefiled.—Norris.

Geologists think that the supply of coal in England will not last beyond 400 years.

Episcopal Proceedings.

The Episcopal Board of Missions have appropriated \$5,000 per annum for the use of the mission to the eastern churches—i. e. for the support of an American bishop at Constantinople; and have determined to send two additional missionaries to that station as soon as suitable men can be found. They also requested the House of Bishops to nominate a man for the new bishopric; and accordingly Mr. Southgate was nominated, and after one rejection, accepted by the House of delegates.

They also recommended the appointment of a bishop to the Native Indian tribes; and that the proposition for endowing this bishopric with a capital of \$20,000 be kept before the church.

The appointment of a missionary bishop for Arkansas, who should also provisionally perform Episcopal service in Texas, was likewise recommended—and the Rev. G. N. Freeman of Delaware, was nominated and chosen.

The salary of the missionary bishop was fixed at \$2,000, including travelling expenses. The Secretary and General Agent of the Foreign Committee has a salary of \$1,600, beside \$750 for clerk hire; and the Secretary of the Domestic Department \$1,600, and \$500 for clerk hire.—*Bost. Recorder.*

State of the Presbyterian Churches in Virginia.

An increasing attendance on the ordinances of God's house, and watchful attention to the truth preached, are encouraging tokens. A few revivals have been enjoyed; and most of the churches having regular ministrations, have received important additions. But many of the churches remain unblest with the special presence of the Spirit. The year, as such, has not been one of spiritual fruitfulness, like many years that have preceded it. Some churches have come up nobly to the support of their pastors. The usual charities of the church have received attention, though not what is due to them. Eleven young men are under the care of the presbyteries, advancing toward the ministry—a number far smaller than the widening extent of the harvest demands. Juvenile missionary societies have been formed in some of the churches, that have contributed hundreds of dollars to the support of foreign missions during the year.—*Id.*

Sincerity of Laws relating to Colored People.

A distinguished gentleman is publishing in the Richmond Whig a series of able papers on some peculiarities of the law and legal practice of Virginia. The editor of the Whig, after commending the articles to favorable notice, says—"We wish that this elegant writer and able jurist could be persuaded to come to the aid of our distinguished citizens, who are engaged in the task of exhibiting the Draconic and sanguinary severity of our penal code toward free negroes; to show to his countrymen how unworthy it is of our generosity, our civilization, and our Christianity, to double or triple or quadruple the punishment upon that generally worthless but yet unhappy class; and above all, to lash the scandalous meanness which rarely fails to exact the literal pound of flesh from these poor wretches, while it suffers the educated white man to escape scot free from the consequences of his offences! This would be a task worthy of the pen, the mind and the benevolence of the gentleman from Louisa."

Christian Secretary.

HARTFORD, NOVEMBER 29, 1844.

Efforts of Romanism.

Over 153,000 dollars have been sent to this country in one year, for distribution, according to the 22d Annual Report of the Association for the Propagation of the Faith, in Lyons, France. During the last twelve months, one hundred missionaries have been sent to the United States. Should it be asked, what is the meaning of this effort of Rome, we answer in the language of the Report itself, that "the Holy See could not observe the commencement of a great nation, without feeling an interest in its religious destiny."

And is there no danger from a foreign influence? And is this enlarged and systematic distribution of funds of no account? Let protestants weigh these efforts well, and mark strictly the plans already in exercise for making converts to the Roman Catholic faith.—*Epp. Record.*

There may be danger from "a foreign influence," if the American churches do nothing more than to mark strictly the plans already in exercise to make converts to the Catholic faith. What then, shall be done? At a time like the present, when there appears to be such a deep-rooted jealousy on the part of thousands of Americans against the Catholics, it might seem to some, improper for a religious paper to express its opinions on the subject. But it appears to us that this is the very time to say a word or two about this business.

The large amount of money sent to this country for the purpose of propagating the Catholic religion, and the rapid increase of foreigners, a large majority of whom are doubtless Catholics, together with the frequent importations of Roman priests, have very naturally excited the jealousies of the Protestants, and the enquiry is frequently made,—"What shall be done to check the influence of the Catholics?" To this question there have been a variety of answers. One is for an alteration of the naturalization laws, so as to prohibit foreigners from voting until they have resided in this country twenty-one years; another for making every immigrant pay a duty on his own head, and thus prevent, in some measure, the increase of foreigners in the country; a third may have some other plan which he considers perfectly feasible, and under the operation of which the institutions of our country would be perfectly safe; a fourth may have another, and a fifth still another plan to save his country; but we confess we have but little faith in the feasibility of any of them. What shall be done then? for it is time, certainly, that something was done to prevent the alarming evils which seem to threaten us.

To this question we reply: first, let the HOME MISSION SOCIETY and the AMERICAN SUNDAY SCHOOL UNION be more liberally patronized. The great valley of the Mississippi appears to be the place where Romanism is making the most vigorous efforts to establish itself; and whenever the subject is talked of by protestants, the Mississippi valley is immediately pointed out as the spot where the Pope is exerting all his influence by sending there men and money to overthrow the liberties of the country. The constitution of the United States is based upon such broad and liberal principles, that we can conceive of no remedy through the action of law, by which the evil complained of can be remedied. Foreigners from all parts of the world are allowed free access to our shores, and when they have reached them, they are permitted, in common with others, to support any form of religion which they may choose; and under this

liberal policy of our government they are pouring in upon us at the rate of something like a hundred thousand a year—perhaps more. Now the greatest danger to be apprehended from this class of persons, appears to us to arise from their ignorance. Perhaps it would be safe to say that a majority of them are unable to read, when they arrive in this country, and so far as their religious education is concerned they have received it wholly from their priests. As a matter of course, they are completely under the influence of their priests, and are capable of being moved and directed by them at pleasure. With the educated part of the Catholics the case is widely different. For proof of this, look at Maryland. In that State, it is allowed, we believe, that a majority of the voters are Catholics. The State was settled by Catholics; they gave shape and tone to her Constitution and laws; yet the laws of Maryland are based upon as broad and liberal principles as those of any other State; and like many other states she occasionally changes her political policy, from the support of one party to the other, as the interests of the State may seem to dictate.—The French Catholics of Louisiana, might also be cited as a class over whom the priests have little or no control. If we look at the condition of Italy, we shall find that a very large class of the most intelligent and refined portion of the inhabitants, who are nominally Catholics, care no more for the Pope than they do for any old woman in his dominions. On the contrary they have become disgusted with the idle mummeries of popery, and are ready at this moment to engage in any enterprise against it, which would have a tendency to overthrow the whole system. It is only from this class, the ignorant and uneducated part of the Catholic population; that part which is exclusively under the control of the priests that we have anything to fear. And from this class, when we take into consideration its numbers and its rapid increase, there may be danger. Having been brought up in ignorance themselves, they know nothing of the blessings of education, and will in all probability leave their children to follow in their footsteps, and grow up to manhood in the same kind of ignorance and religious superstition. The influence of such a population as this on the morals and political institutions of our country, can be imagined better than we can describe it.

How shall this mighty evil be counteracted? The first answer we give to the question is, *educate the children of these foreigners*, and instill into their minds the principles of, and love for, civil and religious liberty. In order to accomplish this, it is necessary to establish Sabbath and common schools, if possible, all over the Valley of the Mississippi; and indeed, every where else, where a Catholic population is to be found. The American Sunday School Union has undertaken the task of establishing a Sunday school wherever there is a population; and our Home Mission Society is endeavoring to give the gospel to every destitute family in the United States and the Territories. Let these institutions be more liberally patronized, and the danger from foreign influence will decrease just in proportion as that patronage increases.

That this very class of men themselves are not beyond the reach of missionary influence, there is the most ample proof. We hear of conversions from Catholicism in various parts of the country, and some of these converts are among the most active and efficient of the colporteurs in the employ of the American Tract Society. In other countries too, it is found that the hearts of Catholics are open to the reception of truth, as well as those of others. The following paragraph, received by a late arrival, is now going the rounds of the papers:

"The remarkable conversion of an entire commune, consisting of six hundred Roman Catholics, has been effected by the simple reading of the Scriptures, circulated by the agents of the Bible Society at Villefrance, in France."

If the reading of the Scriptures produces this effect upon the hearts of Catholics in France, why may we not expect the same results from the same cause, on Catholics in this country? Let the experiment be made, and not only made, but persevered in, as long as the papal population continues at least. Furnish every Catholic family, where there is one among the number that can read, with the Bible; send missionaries into every nook and corner of the Valley of the Mississippi, and to every destitute region in the country; let Sabbath schools be organized in every place where there is a population, and use every honorable means to get the children of Catholics to attend them, and then look to God for his blessing upon the means thus put in operation. If these means fail to produce the desired effect, we know of no other system that can save us, as long as we continue under our present form of government.

The Ascension of Christ.

An abstract of an article in the *Bibliotheca Sacra* for February, 1844.

The periodical from which the following article is abstracted, is published under the superintendence of several gentlemen at Andover. It is devoted exclusively to theological science, and has, as well abroad as at home, taken high rank in its peculiar department. It has no equal in the English language in its sphere of labor. The essay from which our abstract is made, will furnish our readers with at least an acquaintance with one division of the subjects to which it is devoted. It may be due to the author and the translator of the article to say, that our design is simply to give a full outline of the discussion. Our hope is that it may furnish matter for thought, if it does not secure the adoption of its results.

Much interest attaches itself to the ascension of Christ to glory at the right hand of his Father. It was a becoming termination of his wonderful history. It was the Divine vindication of his only-begotten and well-beloved, but much abused, Son. The general opinion is, that there was but one ascension, and that forty days after the resurrection of Christ. This essay aims to prove that there was more than one ascension, and that the first was not deferred until forty days after the resurrection.

There are many obstacles to the belief that all the accounts of Christ's ascension refer to one ascension, and that the one related by Luke in the book of Acts. The inference drawn from Matthew's narrative would be that Christ ascended to heaven from Galilee. There the last interview recorded by Matthew was held, and there the commission to evangelize the world was given. Matt. 28: 7, 10, 16-20. This, from the incidents related as occurring on the resurrection-day by the other evangelists, must have been subsequent to that day. But by Mark we are led to infer that Christ ascended to glory on the very day on which he arose from the dead. For from John 20: 19, 24-26, it appears that at the end of this day, which in his resurrection was removed from the minds of all Christ's disciples except Thomas. From Mark, however, it is evident that at the last interview which he records this was not the case. On the same day on which he rebuked their unbelief, and thus removed it in the case of all present, Christ was received up into glory. Mark 16: 14, 19, 20. Luke, in his gospel, furnishes us with a somewhat more complete account of Christ's last interview than Mark does, yet he seems to fix it on the same day. This interview, with which the ascension is immediately connected, occurred on the evening of "that same day" on which, "very early in the morning, they came unto the sepulchre,"

The place of this ascension, which is not fixed by Mark, according to Luke, was Bethany. Luke 24: 1, 13, 33, 36-53. John relates no appearances, but three appearances of Christ after the resurrection. He also furnishes us with the message which Mary carried from Christ to the apostles in reference to his ascension to his Father.—John 20: 19, 26; 21: 1, 20: 17.

This carries us through the gospels. There are yet other appearances of Christ mentioned by inspired men, and one more account of the ascension. The latter is found in the first chapter of the Acts of the Apostles. This, if Luke alludes to but one, is fixed at the end of forty days after Christ arose from the dead. Its place was Olivet, Where on the mountain, whether over it as far as Bethany, or on its summit, is not definitely stated. As to place this may, if necessary, very easily be reconciled with Luke's narrative in his gospel. Appearances of Christ after his resurrection are mentioned by Paul in 1 Cor. 15. This, although fuller than any other, is not a perfect account of them. In one point it essentially differs from the others. In the 6th verse of the chapter quoted, Christ is said to have been seen by "above five hundred brethren at once, of whom the greater part remain unto this present." There is a difficulty here, if there was only one ascension, seven or eight days before Pentecost, and all the appearances of Christ, except to Paul, occurred before that day. It is this. We may suppose that the whole number of male disciples at least is mentioned in Acts 1: 15. If it be an enumeration of only those present at this time, it is very unreasonable to suppose that they were a minority of the brethren. So important an election as that of a successor of Judas would not have been made by less than one fourth of the brethren; the more so, when, according to the common view of Christ's ascension, their convening was possible, since already a short time before this Christ had appeared to five hundred of them at once. If once together, the election of an apostle would gather them together again. The inference is fair that, if the one hundred and twenty names were not the whole community of Christians, they were at least the majority of the brethren. There is hence an appearance demanded after the election of Matthias. This is no more incredible than Christ's appearance to Paul as to one "born out of due time."

Compared together, these accounts furnish us with one of two conclusions. Either there were ascensions both before and after the forty days, or there are differences in the inspired narratives which it is not easy to reconcile. To this view an objection cannot be drawn from Acts 1: 3. Calvin's view, that the language merely implies that Christ often appeared for a space of forty days, is confirmed by John's narrative especially, and by an exactly parallel passage in 1 Sam. 17: 16.

But further. There is much evidence from the gospels that Christ's entrance into glory was not delayed until forty days after his resurrection. His ascension must have preceded his glorification as the Son of man and the Mediator-monarch. Mark implies this in the conclusion of his gospel; Christ's language, recorded at the end of Matthew's gospel, does the same. His crucifixion, that stumbling-block of the Jews, because he was, as it were, thus secured of God, certainly was not his glorification. His going to his Father marks the period of his glorification. Twice he alludes to the completion of his works, John 17: 4; 19: 30. There was no further reason for his continued humiliation on this account. Let us look at the evidence on the point before us.

Christ's language in John 14: 15 and 16, implies a cessation of bodily communion with his disciples. Their comfort was the main design of this discourse, which was intentionally a farewell one. Its whole tenor is singular on the presumption that his bodily communion with them, just as before his death, was to be resumed after an interruption of thirty-six hours. His language nowhere implies that the time of his bodily separation had not come. It everywhere implies the contrary. Although intended to console the Apostles, they seem never to have derived the consolation of an expected reunion from it. John 16: 10, and Acts 1: 2, imply that there was an important distinction between Christ's intercourse before and after his resurrection. And from John 16: 7 and 7: 39, we learn that Christ must be separated from the Apostles and be glorified before the coming of the Holy Ghost. The Holy Ghost was given, in part at least, before the ascension at the end of forty days, when Christ breathed on the Apostles, and said, "Receive ye the Holy Ghost." John 20: 22.

In his farewell discourse, Christ, again and again, spoke of his going to the Father in the present tense. John 14: 12, 28; 16: 5, 10, 17, 11, 13. He spoke of his being no more in the world while they were, 17: 11. In 17: 13, he says to the Father, "Now come I to thee." In spirit, he was in the bosom of the Father always when he was on earth, John 1: 18; hence, this coming must refer to another than a spiritual presence with his Father. And from John 13: 32 and 17: 5, it should seem that his glorification and his going to the Father were identical, and occurred simultaneously. As the human nature of Christ alone had been degraded, does not his glorification require his resurrection and ascension?

The whole of the accounts of Christ's appearances after his resurrection intimates a change in his bodily appearance. Many detected his person, not by his resemblance to his former appearance, but by his voice, John 20: 14, 15. Additional evidence must accompany his presence to convince his disciples that it was he. His hands and his side must be shown, Luke 24: 37, 38. He was not at first recognized, on presenting himself on the shore of the sea of Galilee, John 21: 4. His disappearances, his reappearances, his passing through a closed door, the silence of the narratives in regard to the place whence he came, and whether he went, all intimate a change from his former mode of intercourse with his disciples.

When Christ held his conference with the two disciples who were travelling to Emmaus, on the afternoon of the day of his resurrection, he uses language still further confirmative of the view of his ascension here advocated. He speaks of his having already entered upon his glory, not as yet to do so. Both verbs in Luke 24: 24 are in the past tense, and the second should be translated as the first, "Ought not Christ to have suffered, and to have entered into his glory?"

This demands that the time of his ascension should be before this interview. This we suppose was the case with his first ascension. We are in this way furnished with the easiest and best interpretation of Christ's language to Mary in John 20: 17. We claim this as further confirmation of our view. This passage has been a most vexing one to expositors of scripture. If he was not yet to ascend for forty days, why should Mary not touch him because he had not yet ascended to his Father, when, afterwards, on the evening of the same day, Luke 24: 39, he invited his disciples to handle him? Does not strike the plain reader of scripture that the hindrance to touching him in the morning was removed before evening? Why, when he intended to meet the disciples that evening, and be with them, at intervals, for forty days, send off to them a message of his intention to ascend at the end of forty days? Is it not a strange message, as his first after his resurrec-

tion, on this supposition; and especially so as communicating nothing before unknown? But how pertinent, nay, how essential a one, if he was immediately going to his Father and theirs, and after that intended to meet them? His language, being in the present tense, naturally signifies this. And his unwillingness to be detained by Mary at present is sufficiently explained by John 17: 5, if he ascended to his Father before he appeared to his disciples generally.

This discussion, then, has these results: Christ ascended to be glorified with his Father between his interview with Mary and the one had with his disciples on the way to Emmaus. The fortieth day closed Christ's regular manifestations of himself to his disciples, although he occasionally manifested himself thereafter. Difficulties originated by scriptural accounts are removed, which are huge on the supposition of but one ascension, and that forty days after Christ's rising from the dead. The fragmentary character of the records of Christ's interviews with his disciples after his resurrection is accounted for. An easy and natural interpretation is given, among several, of the hitherto most difficult passages found in John 20: 17.

This is, we believe, a faithful view of the article that it was our intention to abstract. If our readers are not prepared to adopt its results, they yet, we are confident, will esteem it worthy of consideration, and perhaps of study. We, as Baptists, have no feast of the Ascension to observe, as Roman Catholics, Lutherans, and Episcopalians have, whose observance must be affected by the adoption of our author's results. What we want is the teaching of God's word. If the essay accords with that, let us assent to its conclusions; if not, let us reject them. E.

Tract Meeting.

A business meeting in behalf of the American Tract Society was held in New York, Monday evening, Nov. 18, at which, among other items of interest, it appeared that the issues from the Depository of the Society have been more than twice as great during the past seven months of the current year, as during the corresponding period of the previous year. The issues during the periods named are as follows:

TOTAL VALUE OF ISSUES FOR THE MONTH ENDING			
	1843.		1844.
May	15th, \$8,626		\$9,900
June	" 5,414		10,152
July	" 5,207		12,497
August	" 7,776		19,086
Sept.	" 7,782		13,013
Oct.	" 4,417		14,971
Nov.	" 6,545		20,778
	\$45,767		\$100,397
			45,767

The total issues in seven months, exceed those of 1843 by \$54,630.

"A considerable portion of these issues," says the N. Y. Express, "are in languages spoken by foreign immigrants, such as German, French, Swedish, Italian, &c. About 20,000,000 pages have been distributed gratuitously in destitute districts and to poor families. The number of volumes sent forth in seven months, is not far from 300,000. A very large part of the issues have been to distant and destitute parts of the country for circulation, by the hands of about 100 colporteurs, including 28 German and French, in twenty-three different States and Territories. The important bearing of such immense issues, on the intellectual, moral and religious condition of our teeming population, cannot but be regarded with deep interest by every enlightened patriot and liberal Christian."

Death of the Rev. Dr. Going.

This eminent servant of God died at Granville, Ohio, on Saturday morning, Nov. 9. His health had been failing for some time, in consequence of a chronic liver complaint under which he had been laboring, and which, at last, was the cause of his death. He died as he lived, with an unshaken confidence in the Saviour. The Christian Watchman says:

As some one more intimately acquainted with the facts of his history than ourselves, will doubtless furnish the public in some form with an extended biography, we shall simply refer to a few of the more prominent particulars. Dr. Going received his first degree in the arts, in 1809, at Brown University, of which institution he was a regular graduate. The honorary degree of Doctor of Divinity was conferred upon him in 1832, by Waterville College. For several years, in the earlier part of his ministry, he was the pastor of the Baptist church in Cavendish, Vt., where his labors were unwearied, and not without success. Many now living, remember with gratitude his plain, faithful preaching, and speak of him with tender affection as their spiritual father. Soon after the organization of the First Baptist church in Worcester, Mass., he became its pastor, and with great fidelity devoted to its interests his utmost strength. His labors in that town and throughout the country, contributed much to the prosperity of the churches. To his exertions for the benefit of the feeble churches, may be traced the origin of the Baptist Convention of Massachusetts.

In the year 1831, Dr. G. made a tour to the West, and became deeply convinced of the importance of increased efforts for the spiritual culture of that section of the Union. After his return, he conferred extensively with his brethren in the Atlantic States, and the result was the formation of the American Baptist Home Mission Society, of which he was appointed the Corresponding Secretary. Taking leave of his people at Worcester, he removed to New York, and entered upon the duties of his office with an energy of purpose, and a fervor of devotedness that have seldom been surpassed. In this department he labored entirely beyond his strength, and he was at length compelled, by alarming symptoms of disease, to transfer the work that he loved, to other hands. From that period till his death, he was the President of Granville College; and how effectively he has labored for the benefit of that Institution, its friends, in justice to his memory, will doubtless inform the public.

A standard bearer has fallen! He has for nearly thirty years been a prominent actor in all the beneficent enterprises of christian benevolence; and few men have contributed more, by active personal effort, to the advancement of true religion at home and abroad. His leading characteristic probably was, *energy in execution*. Whenever an enterprise commended itself to his mind as good and practicable, he at once gave himself to its promotion, with an ardor which the coldness of others could never chill, and a perseverance which no common obstacles could dissuade or diminish.

The loss of such a man will be deeply felt, and most sincerely deplored. May the Head of the Church, bring forward others to fill the breaches in our ranks, and to urge forward the victories of the Kingdom of Zion.

The following letter to the Board of the Baptist Home Mission Society appears in the Baptist Advocate;

To the Executive Board of the American Baptist Home Mission Society:

Dear Brethren—It becomes my painful duty in compliance with the direction of the Board of Trustees of Granville College to announce to you the death of its highly esteemed and venerable President, Rev. Dr. Going. He departed this life, after an illness of several months, on Saturday morning, the 9th inst. During the early part of his sickness his mind was much occupied with the objects of christian benevolence, to which his life had been devoted, especially the interests of the College. He frequently expressed a desire to be engaged in his accustomed efforts for their promotion. To desist from labors in which he had so long found his highest enjoyment was evidently no slight self-denial. For several weeks previous to his death his mind was measurably overcome by his disease. He seemed, however, for the most part sensible of his condition, and frequently testified to the peace of mind

and confidence in Christ which he enjoyed in the prospect of death.

His funeral was observed at the meeting house in the village with appropriate exercises including a sketch of his life by the pastor of the church, on Monday the 11th inst. A large concourse of citizens together with ministers and friends from the vicinity, were in attendance. His remains were taken to the hill, and deposited in the college premises. The students have resolved to erect a monument over his grave as a token of their affection and respect.

In this melancholy event the Trustees of the College are disposed to mingle their sympathies with those of the American Baptist Home Mission Society. His self-denial, his faithful and energetic exertions to originate the society, so long during the first years of its existence, have endeared his name to every friend of the cause. Few, very few, it is confidently believed, have exerted as extensive an influence in the promotion of the moral and religious welfare of the country, as Dr. Going.

The trustees, the faculty, and the students have several times passed resolutions expressive of their personal affection, their high respect for his character, their appreciation of his varied and invaluable services, and their sympathy with the afflicted relatives, which are published in the *Cross and Journal*. The bereaved family deserve, and we doubt not will receive, the warmest sympathies of the christian public.

In behalf of the Board of Trustees, Yours with feelings of christian regard and sympathy,
EDWARD TURNAY, Chairman of Com.
Granville, Ohio, Nov. 12, 1844.

FAIRFIELD CO. BAPTIST ASSOCIATION.—The Minutes of this Association are received, from which we learn that the Meeting was held in the meeting house of the First Baptist Church in Danbury, Oct. 9, and 10. The Association is small, having been organized but seven years. It numbers at present 1280 members, 13 churches and 12 ordained ministers. 23 are reported as having been baptized and 43 received by letter during the year. A collection for Foreign Missions was taken amounting to \$115, 20; and the following resolution adopted.

"Whereas, God in his providence has opened a wide and effectual door in heathen lands—and as the call for laborers is continually increasing; therefore,
Resolved, That we feel it our duty and privilege to show our interest in the Foreign Missionary work, by pledging to the Board of the Foreign Mission Society, that while Providence permits, the Baptist Association of Fairfield Co. Conn., will sustain by our contributions, Bro. E. B. Cross and Sister Julia A. Cross, in their destination to the Tazewell Mission."

Domestic Missions, Education, the Bible cause, &c. are warmly cherished by this little Association.

Papal Bull of Excommunication.

A Mr. William Hogan, once a Catholic priest, but for twenty-five years past a Protestant, it is said has been recently removed from the Custom House in Boston, (where he had held an appointment but a short time) through the influence of the Catholics. If this is so, the facts should be proved, and the names of the persons concerned in the transaction should be made public. We should think such an act was a direct violation of the Constitution of the United States. Just let the names of the guilty persons be known, and public opinion will award them full justice for their deeds. This same Mr. Hogan, it is further said, was excommunicated from the pale of the Catholic Church twenty-five years since, and all the curses of God invoked upon his head which Papal intolerance could invent. This bull of excommunication is going the rounds of the religious papers, but we think such a tirade of profanity is improper for a religious press. If there are any who have never read a Catholic Bull of Excommunication, and have a desire to do so, they will find this one of Mr. Hogan's verbatim, with the single alteration of the name of the person excommunicated, in *Tristram Shandy*, together with the remarks thereon by "Uncle Toby," which were called out *impromptu* while the document was being read. A Catholic bull written by an Episcopal clergyman cannot be of much use to the cause of Protestantism.

Excellent Hints for Editors.

A distinguished writer, in a pleasant note which we have just had the honor of receiving, says: "The world cares but little more for the personal alterations of editors than for those of other men; and he who fills his paper with them, will soon find himself in want of readers, except the class who read a paper as they would go to a dog-fight, to see which animal can injure the other the most severely."

An eminent minister of the gospel says, in a note addressed to us within the last week—"If a black ball is thrown at you, avoid it if you can, and if it will fall beyond you or at your feet. Do not take it up; it will soil your hands, and your fingers will be apt to mar your stock of white editorial paper."—*Chr. Reflector.*

There is truth and sense in the above sentiments, and we hope our beloved brethren of the Watchman and Reflector will profit by them.—"Topical Question Books" to the contrary notwithstanding.

Obituary.

Deacon Joseph Reynolds, of Norwich, Ct., died at his residence in that city, on the 22d of October last. Deacon Reynolds was born in Norwich, in April, 1776. At the age of 21, after having served his time as a clerk in the store of Joshua Huntington, he commenced following the sea, and soon became master of a vessel. For about fifty years he made Philadelphia his home, a part of the time sailing from that port as a captain. Afterwards he engaged in mercantile pursuits, and was well known as a highly respectable merchant; subsequently he held a respectable office in connection with the custom house in that city. He was the prime of life he made a profession of religion and united with the First Baptist church in Philadelphia. At the formation of the Spruce street church he became one of its constituent members, and was afterwards appointed deacon of the church, which office he filled with honor to the con of Christ, until he left Philadelphia a few years since to take up his residence in Norwich once more, where he was united with the Central Baptist church in that place.

The Baptist Record, from which we gather this intelligence, says: "Deacon Reynolds was a constant Christian every where. He was unusually happy in his disposition, seemed to love every one, and speak of all in the kindest language; his very soul seemed to gush out with warmth and good will to his fellow men. He was firmly and intelligently united to his own denomination, yet he was by no means a bigot. He was always actively engaged in all the great moral enterprises of the day. His soul loved the cause of missions, and the Bible, as well as the manner of the mighty deed; all in fact, at home, and abroad, who needed, shared in his benevolence while in life, and as he drew near to death they were not forgotten. He left \$200 to the Foreign Mission cause; \$200 to the Am. and F. B. Society; \$200 to the Am. Bap. Home Mission Society, and \$100 to the church to which he belonged." His death was triumphant and happy.

REV. W. S. BRANTLEY.—The Baptist Record of last week says there is no hope left for the recovery of Elder Brantley. His former vigorous intellect is a complete wreck, and his once active and manly form lies helpless and unheeded. So powerful has been the effect of his attack that he is unable to speak so as to be understood.

Thanksgiving in New York and New Jersey Dec. 19; in Ohio Dec. 19; in Missouri Nov. 28, in Illinois Nov. 28.

The State of Kentucky has paid six dollars for slaves executed as criminals. There is something unfair in this law, as a large majority of the citizens of Kentucky are slaveholders, and the money is raised by equitably a large share of it comes from the white who do not hold slaves, and many of who utterly opposed to the whole system. property in men, they should be made to pay which are incident to the ownership property. Should an insurance occur, the slave population in Kentucky or more slaves be executed in consequence of a deed mind would say that it was unfair, were in no way responsible for the principal part of the \$50,000 which the State for the loss of their slaves.

I would acknowledge the receipt of Domestic Mission, from Mr. Lemuel A. ren, Litchfield County. Also, from Dr. of New Britain, one dollar and fifty cent. Also, Fifteen dollars from Mrs. New Britain, for the Connecticut Baptist. This sum constitutes, and secures ship. "This cheering, at a time like this are embarrassed, and its operations are the sympathies and timely aid of our sister the Apostle forbids their teaching, he their paying for it: nor must their valities. Verily I say unto you, Wherever this woman hath done, be told for a G Matt. 26, 13.

The official vote of Connecticut and Polk, 29,841; Birney, 1,943. Majority 1,048.

Presidential Election.

	Clay,		Pen
Connecticut,	6,		Penn
Rhode Island,	4,		Virg
Massachusetts,	12,		New
Maryland,	8,		Sout
New Jersey,	7,		Mie
Ohio,	23,		Mail
Kentucky,	12,		Illin
Delaware,	3,		Indi
North Carolina,	11,		Miss
Tennessee,	13,		Alab
Vermont,	6,		Lou
	105		

Full returns have not been received from Kansas, Mississippi and Missouri, but decide the policy of each. Tennessee has by both parties, but we think Mr. Clay has from 50 to 100 votes.

It will be seen by the above that Mr. C. in the free states and Mr. Polk 103, and 47 in the slave states and Mr. Polk 67; that Mr. Polk has received the heaviest tion to the whole, in the free states.

Selected Summ

The new packet ship Saranac will take several thousand barrels of apples. The vessel is profitable sale in London and other ports.—*Phil. Gaz.*

President Tyler has appointed Thomas Surveyor General of the Territory of New Mexico. Mr. Cooper, it is known, is the Robert Tyler, Esq., the President's elder has been for some time Inspector of Customs.—*Id.*

The town house at Great Barrington was Saturday morning last; it was insured by Hoarseness.—One dram of freshly scented, to be infused with four ounces of its weight in vinegar, is an approved means—a tea-spoonful has often proved effectually; it is said, have never been known moving hoarseness.

Poetry.

The Land of Light.

"The Lamb is the light thereof."—Rev. 21: 23.
That time is not like this dull time of ours;
All, all is brightness there;
A sweeter influence breathes around its flowers,
And a far milder air,
No calm below is like that calm above,
No region here is like that realm of love;
Earth's softest spring is not so soft a light—
Earth's brightest summer never shone so bright.

That sky is not like this sad sky of ours,
Tinged with earth's change and care;
No shadow dims it, and no rain-cloud lowers—
No broken sunshine there!
One everlasting stretch of azure pours
Its stainless splendor o'er those sinless shores;
For there Jehovah shines with heavenly ray—
There Jesus reigns, dispensing endless day.

These dwellers there are not like those of earth—
No mortal stains they bear;
And yet they seem of kindred blood and birth—
Whence and how came they there?
Earth was their native soil—from sin and shame,
Through tribulation they to glory came;
Bond-slaves delivered from sin's crushing load,
Brands plucked from burning by the hand of God.

These robes of theirs are not like those below;
No angel's half so bright!
Whence came that beauty, whence that living glow?
Whence came that radiant white?
Washed in the blood of the atoning Lamb,
Fair as the light robes of their home;
And now, all tears wiped off from every eye,
They wander where the freshest pastures lie,
Through all the nightless day of that unfading sky!

The Kingdom of Christ.

BY MRS. H. W. RICHTER.

"He shall have dominion from sea to sea, and from the river unto the end of the earth."—Psalm lxxii. 8.

O word of the truth to cheer
The waiting pilgrim's ear;
A light to trusting faith forever given:
Stretching from sea to sea
That kingdom yet shall be,
Tinging the clouds of earth with rays from heaven.

Lo! to each distant shore,
With darkness brooding o'er,
The message of eternal life is borne,
O'er India's idol fane,
Where darkness ever reigns,
Soon shall be ushered in the glorious morn.

Where sculptured he
Beneath the glowing sky,
Where dark oblivion spreads a murky pall,
O'er-mastering Time holds sway,
And slowly to decay
The heathen temples each to ruin fall!

Tribes of the desert far,
Behold, the Morning Star
With beams of ever-living truth shall shine;
And every mountain dell
The chorus glad shall swell,
And spread the tidings of that peace divine.

For he shall ever reign,
And death, and sin, and pain
Shall cease: his promise ever sure will be,
Hasten, O Lord, the hour
When all shall own thy power,
And humble waiting souls thy salvation see.

Miscellaneous.

Mahometans in Trinidad.

Among others who came to see us was a Mahomedan priest, named Emir Samba Makumba, with whom we had an interesting interview, and obtained from him a brief history of himself and his people now residing upon this island, where they continue to worship after the manner of their fathers according to the precepts of Koran.

He is about sixty-six years old, his hair and beard, which he has allowed to grow long, are white. He wore the habit of his order, a flowing white tunic. Samba could speak several languages; he addressed us in Arabic, pronouncing the benediction of the Mahomedans on those they esteem as people of God. Afterwards he conversed in French, and our friend H. L. Jobity interpreted for us. His countenance was remarkably serene, and although he had been a man of sorrows and acquainted with grief, yet his face was lighted with a smile.

He was by descent a chief and a priest among the Mandingoes in Africa, but in early life was taken captive in one of those intestine wars which are unhappily occasioned among the native tribes in Africa by the slave trade. He belonged to the tribe Fullah Tauru, which engaged in a war with six other tribes in Africa to prevent them, as he said, from carrying on the slave trade.

The Mahomedans are forbidden to make slaves of those of their own faith, and when any of their people are concerned in this traffic, they believe their religion requires them to put a stop to it by force. It was for this purpose a war was commenced by the Fullahs against these other tribes, and in this war Samba was taken prisoner and sold as a slave. He was brought to this island at the age of twenty-one years, and was purchased from a slave ship by a French planter, who gave him the name of Simon Boissere. Possessing a superior mind, he was soon placed by his master as superintendent of his plantation. Laboring faithfully, and opportunities being afforded him, he soon earned a sufficient sum of money to purchase his freedom. Instigated by his example and advice, others of his countrymen also succeeded in securing their freedom. They then formed themselves into an association to maintain their religious profession, Samba acting as their priest. Their next effort was to purchase small tracts of land, upon which they erected habitations, and were thus enabled by the produce of their gardens &c. to support themselves respectably.

Having secured comfortable homes they turned their attention to their suffering brethren in captivity. Liberal subscriptions were made among them for this benevolent object, and when a slave ship arrived at the colony, Samba and his friends were the first on board to inquire for Mandingoes, and if there were any among the captives they ransomed them immediately. Up to the time of the declaration of freedom, they had released from bondage upwards of five hundred in Trinidad alone. Their operations were also extended to other islands. There are several hundred of them at present in this island, and although they continue their form of faith and worship, they are noticed for their habits of temperance and exemplary deportment. In this respect they have been as lights to their professing Christian neighbors.

The old man said he mourned over the condition of the Christian world; he regretted that their youth were in danger of being drawn away by the evil practices of the Christians. He thought it was safe to judge people by their actions, and when he saw Christians holding those of their own faith in slavery, engaged in wars with members of their own church, and addicted to the habits of intemperance, all of which the Koran forbids, he thought it was sufficient evidence that the religion of Mahomet was superior to the religion of Anna Bissa, (Jesus Christ.)

We told him we understood the religion of Jesus as forbidding all these practices, but that the professors of the religion of Christ did not live up to his precepts. He inquired "have you any slaves in your country?" to which we replied nearly three millions. At this information he gave a look of astonishment and indignation.

We asked him if he believed the great God who made all things had placed a witness of himself in the hearts of all men, to teach them what is right and what is wrong; to which he replied, "Yes, certainly; God has placed his Spirit in man to show him good and evil, and man ought to obey it, for by so doing he would please his Maker, and be accepted of him." He further remarked, "It is by listening to evil suggestions that he becomes very wicked." He thought the Christians degraded themselves by selling the Bible, which they consider a standard of religious faith. "You ought not to sell your religion," meaning the Bible, "or take pay for expounding it," meaning for preaching. We told him we did not do it; we came out of love and good will to see the people of these islands, that we might encourage them to love and good works.

"Then," said he, "you are men of God and I hope the Lord will bless your labors, and make you useful in spreading his truth in the world."

It was a pleasure to be with this benevolent individual, who may be looked upon as one of the brightest philanthropists of the age. When we consider the humble sphere in which he has moved, and the limited means at his command for accomplishing a benevolent scheme which had for its object the emancipation of all his countrymen in captivity, (the Mandingoes), and contemplate the success which has attended the labors of Samba and his coadjutors, this brief account of him will be esteemed worthy of record.

A Visit to an English Cottage.

I entered a third cabin. Here the green earth smiled again, as did the mossy furze and glossy holly, that felt not the approach of winter. The floor was ever like the first. Near the middle sat the mother peeling potatoes, which she threw into a pot by her side, half-filled with water. I introduced myself on every occasion, by saying that I came from beyond the seas, and wished to inform my countrymen how the laborers lived in England. Sixpence brought forth willing answers to interrogatories, which I put without stint.

"How many children have you?"

"Eight."

"What did they feed upon this morning?"

"Potatoes."

"What will you give them for dinner?"

"These potatoes you see me peeling."

"Nothing else?"

"No, nothing else."

"Have you no meat, no milk, no butter for them?"

She made no reply, fixed her eyes upon them, and sobbed aloud. But her countenance suddenly brightened into a smile, and she said with a clear voice,

"Thank God, salt is cheap."

But her joy was a transient beam, for her eyes again overflowed as she showed me her oldest daughter, fourteen years of age, whom she made rise to her feet. Her tattered garments hardly concealed her sex; it left her bare to the knees, behind, while it dangled to the ground in front. She blushed deeply, for want had not extinguished the modesty of nature, as the mother drew aside the rags that covered her snowy skin.

"These," said she, "are all the clothes my child has; she cannot go to school; besides, she is obliged to stay at home to take care of the children."

This was palpably true, for her wasted form tottered under a burden that would soon add another inmate to this abode of misery.

The children were grouped near the elder sister, sitting on the naked earth. Their little hands and feet were red with cold; their features were set in melancholy; they were not playful, as become their youthful years; no, it has been truly said that the children of the English poor know no childhood! Sorrow begins with life; they are disciplined to privation from the cradle. From the cradle did I say? I saw no cradle, and I verily believe that such a luxury was never known to the child of an English laborer. In the corner of a chimney was an old man, sitting on his haunches, putting faggots to the fire, intended to boil potatoes.

"Who is that?"

"It is old Mr. —; he has no home, and we let him stay with us."

He was eighty-three years of age, and partook with the children his portion of potatoes and salt.

I asked one of the children where was the cat?

The mother answered, they had none, "for the cat must eat."

"Have you a dog?"

"No, we cannot keep a dog, besides he disturbs the game."

"But have you a cock to crow for day?"

"No, we have none."

"I felt a sort of horror come over me at the absence of these animals, sacred to every household—the cat, the companion and pastime of little children; the dog, the well-tried trusty friend of man; the cock, whose joyous song hails the coming day—yet poverty, that bitter, blighting curse has expelled even these from the cottages of the English peasantry."

"Can your husband read?"

"Yes, he can read the easy parts of the Bible."

"Can you read?"

"No, I never went to school."

"How many apartments are there in your house?"

"Two—one below and another above."

"May I go up stairs?"

She was evidently unwilling; my guide gave me a discouraging look; I persevered; and ascended a dirty, rickety flight of steps to a chamber, where the whole family slept: near a narrow, broken window, stood a wooden frame on four legs, on which were laid transverse laths, that supported a bed of oat chaff, sewed up in a dirty tattered sack, over which was spread a coarse sheet, almost black; upon this lay two pillows of straw, and a thick striped coverlet worn into holes. Another sack of chaff lay on the floor in the corner, over which was stretched a sort of blanket of rags. Here slept all the children, except the youngest.—*Democratic Review.*

Past Elections for President.

At this juncture, when the election of a new President is the all-absorbing interest, a summary view of the elections in times past, copied from the Journal of Commerce, will perhaps afford gratification to our readers. We give below the number of electoral votes given for each candidate, from 1796 to the last election in 1840. Washington was unanimously chosen the first President, and was inducted into office on the 30th of April, 1789. He was in office eight years. For the third Presidential term, the votes were as follows:

FOR PRESIDENT.	1796.	FOR VICE PRESIDENT.	
John Adams received	71	T. Pinckney received	58
Thomas Jefferson	68	Aaron Burr	50
	1800.		
Thomas Jefferson	73	Aaron Burr	73
John Adams	64	T. Pinckney	58
	1804.		
Thomas Jefferson	162	George Clinton	162
Charles C. Pinckney	14	Rufus King	14
	1808.		
James Madison	123	George Clinton	118
Charles C. Pinckney	45	Rufus King	47
	1812.		
James Madison	128	Elbridge Gerry	128
De Witt Clinton	89	Jared Ingersoll	58
	1816.		
James Monroe	183	D. D. Tompkins	113
Rufus King	34	Opposition Scattering.	
	1820.		
James Monroe	218	D. D. Tompkins	212
John Quincy Adams	1	Opposition Divided.	
	1824.		
Andrew Jackson	99	J. C. Calhoun	182
John Quincy Adams	84	Five others	78
William H. Crawford	41		
Henry Clay	37		

No choice having been effected by the Electors, John Quincy Adams was chosen President by the House of Representatives.

	1828.		
Andrew Jackson	178	J. C. Calhoun	171
John Quincy Adams	83	Richard Rush	83
	1832.	Wm. Smith	7
Andrew Jackson	219	Martin Van Buren	189
Henry Clay	49	John Sergeant	49
John Floyd	11	Wm. Wilkins	30
Wm. Wirt	7	Lee	11
	1836.	A. Elmaker	7

	1840.		
Martin Van Buren	170	R. M. Johnson	147
Wm. H. Harrison	73	Francis Granger	63
Hugh L. White	26	Scattering	81
Willie P. Mangum	11		
Daniel Webster	14		

As respects the popular vote, we annex the majorities given the last four elections:—
In 1828, Jackson had 139,488 majority.
1832, " " 123,936 "
1836, Van Buren had 25,836 "
1840, Harrison " 146,206 "
[*Columbian.*]

Evil Overcome with Good.

Nothing, we think, could more powerfully enforce this doctrine than the effects of such anecdotes as the following, which we fully believe could not be read to the most debased of our species, without raising such emotions as to form an ample proof of the superiority of generous over revengeful feeling. The brothers Cheerlie of the novelist are, as is well known, scarcely over-charged portraits of two real English merchants, one of whom, we regret to know, is now no more. Of these men the following story was originally told in a Manchester paper. The elder brother of this house of merchant princes amply revenged himself upon a libeler who had made himself merry with the peculiarities of the amiable fraternity. This man published a pamphlet, in which one of the brothers (D) was designated "Billy Button," and represented as talking largely of his foreign trade, having travelers who regularly visited Chowbent, Bullock Smithy, and other foreign parts. Some "kind friend" had told W. of this pamphlet, and W. had said that the man would live to repent of his publication. This saying was kindly conveyed to the libeler, who said that he should take care never to be in their debt. The man in business does not always know who shall be his creditor. The author of the pamphlet became bankrupt, and the brothers held an acceptance of his which had been endorsed by the drawer, who had also become bankrupt. The wantonly libeled man had thus become creditors of the libeler. They now had it in their power to make him repent of his audacity. He could not obtain his certificate without their signature, and without it he could not enter into business again. He had obtained the number of signatures required by the bankrupt laws, except one.

It seemed folly to hope that the firm of brothers would supply the deficiency. What! they who had cruelly been made the laughing-stock of the public, forget the wrong and favor the wrong-doer! He despaired; but the claims of a wife and children forced him at last to make the application. Humbled by misery, he presented himself at the counting-room of the wronged. W. was there alone, and his first words to the delinquent were, "Shut the door, sir!" sternly uttered. The door was shut, and the libeler stood trembling before the libeled. He told his tale, and produced his certificate, which was instantly clutched by the injured merchant.

"You wrote a pamphlet against us once," exclaimed W. The suppliant expected to see his parchment thrown into the fire: but this was not

its destination. W. took a pen, and writing something on the document, handed it back to the bankrupt. He, poor wretch, expected to see there "rogue, scoundrel, libeler," inscribed; but there was, in fair round characters, the signature of the firm. "We make it a rule," said W. "never to refuse signing the certificate of an honest tradesman, and we have never heard that you were any thing else." The tear started into the poor man's eyes.

"Ah!" said W. "my saying was true. I said you would live to repent writing that pamphlet. I did not mean it as a threat; I only meant that some day you would know us better, and would repent you had tried to injure us. I see you repent of it now." "I do; I do," said the grateful man. "Well, well, my dear fellow," said W. "you know us now. How do you get on? What are you going to do?" The poor man stated that he had friends who could assist him when his certificate was obtained. "But how are you off in the mean time?" And the answer was, that, having given up every thing to his creditors, he had been compelled to stint his family of even the common necessities, that he might be enabled to pay the cost of his certificate. "My dear fellow," said W. "this will never do—your family must not suffer. Be kind enough to take this ten pound note to your wife from me. There, there, my dear fellow—nav, don't cry—it will be all well with you yet. Keep up your spirits, set to work like a man, and you will raise your head yet." The overpowered man endeavored in vain to express his thanks—the swelling in his throat forbade words; he put his handkerchief to his face, and went out of the door crying like a child.

Money.

It is astonishing how much the Bible says of money. The characters of men are more thoroughly developed by money than by any other means. It is the hottest crucible in which a man's soul can be placed. See how the Bible speaks of it. Man is a steward. Nothing that he possesses is his own. The fee simple of not a foot of land lies in him. It lies in the throne of God, and the occupier is nothing but a tenant, a mere tenant at will,—bound to use every penny of his estate for God's glory, and to render a strict account at last. What a light does Christ's own conduct throw upon this doctrine. Men pride themselves in their wealth; did Christ? Where was he born, and how did he live? And when upon the cross, how did he act towards his mother, the being of all others of the race whom he best loved? Did he say to Joseph of Arimathea, "Behold thy mother?" No, no! It was to John, the poor, penniless disciple, to whom he commended her. He who could have commanded the mountains to pour forth their riches for her use, bequeathed his dearest earthly relative to the care of a portionless son,—thus throwing a signal rebuke upon those who will trust God, parting with their substance at his command. Let this elementary work be thoroughly done. Let the great doctrine of stewardship be preached. Let men know the tenure by which they hold their property. Then if the Master calls for a given sum, whether by agents, circulars, or any other cry, the means will be forthcoming; and a man will withhold it on the peril of his soul.—*Rev. Dr. Patten.*

"Blessed Babies."

All who were intimately acquainted with the late Professor Knowles, are aware of his special fondness for little children. This trait in his character greatly endeared him, as a pastor, to hundreds of families. Parents, of course, were delighted to have their little ones caressed by such a man, and the remembrance of his tender and affectionate attentions dwells in the minds of many of those children. I was once journeying in his company through a part of the State of Virginia, where the appearance of the colored children attracted his notice, and frequently called forth expressions of sympathetic interest. On one occasion, a group of little half-clad boys, who were playing in a sand-bank, were started by the crack of the coachman's whip. They seemed affrighted, and ran as if the slave-catcher was after them. One of the number, apparently not two years old, was unable to keep pace with the rest, and made a doleful outcry, as if fearful of being soon devoured. The coachman bawled at him to "Get out of way," and several of the passengers were amused at the terrors of the little ragged, dirty sufferer. The Professor beheld the spectacle with very different feelings, and, with a sigh, exclaimed, "Blessed baby, somebody loves him." The rebuke was felt by the whole company, and led to much profitable conversation.—*Chr. Watchman.*

"Too Sunday."

"Come in Willy, come in my dear, you are a pretty little boy." Little William, who was standing on the side walk near his father's residence, did not even turn around as he was thus addressed by a lady sitting at the parlor window of an adjoining house. It was Sabbath afternoon, and the little boy, not more than three or four years of age, was quietly enjoying the shade. "Come in dear," again the lady urged in a sweet and winning voice, "won't you come in and see my little boy?" "Can't come," was his answer, but not in a short and willful manner, or as if he were indifferent to the wishes of the lady, but there was such an expression of principle and sense of duty in the tones with which he uttered this short reply, that my attention was arrested, and I advanced to the window to see the little speaker. Again the lady asked, "But why can't you come?" Turning his face only to the window, he said, in reply, "Too Sunday." "Too Sunday," I repeated, "Well said. He has a good mother, I know." It was a moment of intense interest as I looked upon the little boy, so young, and yet having so promptly resisted a temptation to do what he supposed would violate the Sabbath. He could not go and visit because it was "too Sunday." He had been taught that the Sabbath day is too holy to be spent in visiting one's neighbors. The lady, however, failing in her purpose, went out and took the boy by the hand and led him in. He kissed "my little boy" as he was bid, and clasped the infant in his arms, but in a moment he turned to the door and silently withdrew.

That answer, "too Sunday," is often in my mind, and I could wish such a reverence for holy time were instilled into every child in the land.

What a safeguard against every deviation from rectitude has that child who has such ideas of the sacredness of the Christian Sabbath, and such a conscientious regard for the day as holy, as shall make him willing to deny himself worldly pleasures on that day because it is "too Sunday."—*N. Y. Obs.*

Ill-temper! thou troubled and harassing spirit, sent by the enemy of mankind to blast the happiness of all who yield to thy influence! who keepest more than half the human race within thy dark and stormy dominions! what an abode of peace, joy and love would this earth be if thou wert exterminated! Villains and their crimes only disturb us at times, as tempests obscure the summer sky, but when thou spreadest thy dark wings, the brightness of the daily sun is lost, and life are blighted under thy baneful shadow.—*Asylum Journal.*

THE DISEASE IN POTATOES.—Some diseased potatoes have been examined by a Boston chemist, Mr. J. E. Telemacher, who expresses his opinion through the New England Farmer, that the disease of the potato is a species of fungus, the application of common salt decomposed the fungus. Mr. Telemacher recommends that wherever the disease existed this year, common salt be liberally spread upon the soil. It will do no harm, if no good, and the experiment is certainly worth trying.

Last Visit to Hartford.

MRS. MOTT.

The Celebrated Female Physician, of Boston, Mass.

Would inform her patients, and the invalids in the vicinity, that her visit to the city of Hartford in December will be the last this season. She would therefore advise those who may wish to consult her in person, to avail themselves of this opportunity.

She will arrive in town on Saturday afternoon, 14th of December, and will remain until the following Thursday morning, 7 o'clock, (the 15th, 16th, 17th and 18th) to be consulted on all diseases incident to the human frame, as usual, except those arising from immorality, i. e. Menstrual, Whitmore & Tuttle's Franklin House, 254 Main street, (formerly N. Carter's American Hotel).

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ROOTS, HERBS, GUMS, BALSAMS and ESSENCE.

Not to be obtained in this country, together with those she had here, and by a thorough knowledge of compounding them, she is enabled to cure most of the diseases of the human system is liable to, and many that have baffled the skill of the most eminent and celebrated Physicians, particularly the following, many of whom are daily under her care, and are treated with such success, viz:

Female weaknesses of all kinds, Decline, Conter, Humors, Scrofula, Salt Rheum, King's Evil, Cancer, Erysipelas, Catarrh, Dyspepsia, Debility, Nervous Symptoms, White Swellings, Hemorrhoids, Liver Complaint, Jaundice, diseases of the Kidneys and Bladder of all kinds, Fits or falling sickness, and many other diseases incident to the human frame, too numerous to mention.

Mrs. MOTT would particularly inform those persons that reside at a distance, in the country, that she is able to visit her at her residence in the city of Boston, or at her rooms, 254 Main street, on the days that she is in town, that she can prescribe and forward, in any way most convenient to the patient, the necessary medicine to be used in their complaints, by their giving a full statement of the case, symptoms, &c., which can be communicated by letter (paid) to her residence, at the corner of Lynde and Cambridge streets, Boston, Mass.

THE COMPANY will adjust and pay all its losses with liberality and promptness, and thus endeavor to retain the confidence and patronage of the public.

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